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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 PETER 4: 13).

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"MORMONISM" THE EVERLASTING GOSPEL.*

ELDER ORSON F. WHITNEY.

IN THE ninety-sixth year of the Christian era, a servant of the Lord, an Apostle of Jesus Christ, found himself on a desolate island in the midst of the Aegean Sea. The island was Patmos, the Roman Siberia, a place of exile for banished criminals. The name of the Apostle was John, otherwise known as "the beloved disciple." He is also known as John the Revelator, the beholder and writer of the great vision called the Apocalypse or the Revelation of St. John. He was the sole survivor of the original Twelve, commissioned by the Savior to "go into all the world and preach the gospel to every creature." Well and faithfully had they performed their part. In the short space of fifty years they had spread a knowledge of the Christ throughout the Roman empire—the then known world—and one by one they had laid down their lives for the word of God and the testimony of Jesus—all save the Apostle of whom I speak. He had received a promise from the Lord that he should tarry on earth till the Savior came again. An attempt was made upon John's life as well. He was thrown into a caldron of boiling oil, but escaped by miracle, and was banished to that penal island, forsaken and condemned by man, but approved and blessed of God, who opened the heavens to his view, parted the curtains that hide the future, and gave him a great vision of what would be thereafter.

"Mormonism," so-called, claims to be the fulfillment or the beginning of the fulfillment of these inspired predictions. Before dealing with that portion of my theme, however, let me call attention to the phrase used by John in describing the restoration of the Gospel. He calls it "the everlasting Gospel." Now, ever-

*Address delivered in the Tabernacle, Salt Lake City, March 23, 1924.

lasting means enduring forever, and it also means that which is eternal; and that which is eternal is without beginning or end. This is precisely the truth in relation to the Gospel of Jesus Christ. It is the Everlasting Gospel. It did not spring into existence with the apostles who preached it in the meridian of time. It had been upon the earth more than once before the Son of God came in the flesh. It was framed in the heavens before this world was created, and was revealed first to Adam, the father of the human family, with whom God made covenant that the Gospel "should be in the world until the end thereof."

That covenant was kept, of course. For, while the Lord has more than once withdrawn the Gospel from among men, He has sent it back again and again and caused it to "be in the world" by a series of restorations, a chain of dispensations, reaching from the days of Adam down to the present time. It was a restored Gospel in the days of the Savior. It is a restored Gospel now. And it is eternal in its principles. While it doubtless had a beginning as a system—a system of laws and ordinances, instituted by Deity and therefore His creation, its fundamental principles had no beginning. They never were created, neither could be, and they never can be destroyed. For instance, the principle of faith—who can conceive of it as a creation? It was always a principle, is now, and ever shall be. There is no salvation without it, and the great Creator and Law Giver, knowing this, made faith the first and basic principle in His wondrous plan of salvation. Repentance is also an eternal principle, absolutely essential to salvation; therefore was it embodied in the great saving plan. It never was created; it is self-existent; and the same is true of all the fundamental principles of the religion of Jesus Christ. It is the everlasting Gospel, without beginning or end, and it has been revealed to man repeatedly, in a series of dispensations, extending from the morning of creation down.

What is meant by a Gospel dispensation? It means the opening of the heavens and the giving forth of the Priesthood—God's authority—and the everlasting plan of salvation. It also signifies the period of time during which those saving powers and principles continue operative after such a restoration. There have been divers dispensations, presided over by great and noble characters, each holding the keys of his particular period. Over all the dispensations presides Adam, the Ancient of Days, the patriarch of the human family. Adam preached this Gospel; so we are informed by modern revelation. Enoch preached it. Noah preached it. Abraham held the keys of a dispensation. So also did Moses, who sought earnestly to sanctify his people, that they might be able to see God. But they proved unworthy of that high privilege, and the Gospel and the Melchizedek Priesthood were taken back to heaven, and Israel was left with the

Aaronic Priesthood and the law of Moses, to discipline them and prepare them for the higher law at the coming of Christ. The dispensation in which we live is the last and greatest of them all. It is the dispensation of the fullness of times, wherein God will bring together "all things in Christ," beginning with the gathering of scattered Israel. Eventually, however, all that are Christ's both in heaven and on earth, shall be united and become one.

Meanwhile the way must be prepared for the coming of the Lord, for the reign of peace and righteousness, for the sanctification of the earth, prior to its glorification as a celestial sphere, an eternal abode for the righteous. For this purpose Israel is now gathering from the nations. It was the call from this gathering that John heard sounding from the heavens, when the voice cried, "Come out of her my people." "Her" means Babylon, the world, which is falling. The people called to "come out of her" are God's people, the children of Israel, the descendants of Abraham, Isaac and Jacob, through whom Jehovah, in ancient times, promised to bless all nations, and did so when, as the Savior, He came through the lineage of the Hebrew patriarchs, to die for the Redemption of mankind. But there was another and a subordinate fulfillment of the prophecy, brought to pass when the children of Israel, for the punishment of their sins, were dispersed abroad, taking with them, not only their God-given religion, but carrying in their veins the blood of "the faithful," with which it was Jehovah's purpose to "sprinkle many nations," to the end that they might have faith in the true God, and in the last days, when the chosen people were gathered, that there might come out of every nation some of the seed of Israel to meet the God of Israel when He appears—in fact, to prepare the way before Him, and carry on the work of salvation.

This is the mission of "Mormonism." They do not read it aright—they fail to comprehend it who suppose it to be a religion merely of the nineteenth and twentieth centuries. It is the Everlasting Gospel, the religion of all the ages. Its roots are grounded in eternity, and it bears fruit through all the centuries of time. All the Gospel dispensations are parts of it, parts of the great and mighty mission of the Savior, and all past dispensations flow into this one, as rills and rivers mingling with the ocean. Joseph Smith, the Prophet of God, stands at the head of the Dispensation of the Fullness of Times.

Israel has been called to gather out from the nations, and the gathering has begun into the tops of the mountains, as the Hebrew Prophets foretold. Christ is coming, and the way must be prepared before Him. If it were not, the whole earth would be smitten with a consuming curse. Therefore, the angels holding the keys of former dispensations have come and conferred their powers upon a Prophet raised up in this day, so that a preparatory work might be done to make ready the world for the advent

of the King of kings. Moses, who led Israel out of Egypt and who held the keys of the Gathering, gave those keys to Joseph Smith and Oliver Cowdery, that they might be qualified to begin this work. Elias also appeared, reiterating the promise made to Abraham, that in his seed should all the nations of the earth be blessed. This man Joseph Smith was a descendant of Abraham, a descendant of Joseph of old, and of the lineage of Ephraim, Joseph's younger and greater son, whose seed has been mixed among the Gentile nations for many centuries. Ephraim is God's "firstborn"—in the sense that he is the first to embrace the Gospel, to be "born again"—the first branch of the House of Israel to be gathered to Zion in the last days. Joseph Smith, in organizing this Church, as a rallying centre for the sons and daughters of Ephraim, lifted the ensign for the gathering of the Twelve Tribes, but did not live long enough to complete the mighty task, suffering martyrdom while comparatively a young man, in the thirty-ninth year of his age. He preached the Gospel, or caused it to be preached, upon both hemispheres—in the United States and in Canada, in the British Islands and other European countries. He could not do it all himself, but he sent others to do what he had to leave undone. He sent Apostles and Seventies and Elders, and men like them are still going forth upon this mission, to proclaim the coming of the Son of God and the necessity for Israel to gather, that they may meet Him and greet Him when He appears.

When Christ comes, what will He do? Well, His own words ought to be sufficient answer to that question:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. . . .

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

But to those upon the left hand, he will say:

"Depart from me, ye cursed. . . .

"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

Then, with equal astonishment, they will ask: "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" And thus He answers: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Extending the parable a little further, I think I hear Him say:

"When you failed to receive my servants and honor the mes-

sage that they bore; when you mobbed them and drove them from place to place; when you refused to accept from them a Gospel tract and slammed the door in their faces; when you broke the windows of their chapels and burned their homes; when you slandered them, tarred and feathered them, imprisoned them, whipped them and put them to death—when you did these things to them you did them unto me."

That is what it means to mistreat a servant of God, and this is a sample of the judgment that is coming upon the world when Christ erects His throne and summons the nations before Him.

(TO BE CONTINUED).

INCIDENTS OF PIONEER LIFE.*

Candle Making.

THE pioneers, as they journeyed across the plains, killed many buffaloes. The meat so secured became one of the chief articles of diet for the travelers; while the tallow, saved with the utmost thrift, became the basis of their lighting system.

Many bushes along the dusty roadway were covered with shreds of goats' hair torn from the fleeces of the wild goats that had passed by. This goats' hair the pioneers gathered. They spun it into twine after it had been washed, dried, and carded into long threads. This twine was used to make wicks for the candles.

When a halt for an afternoon was called that the horses and the oxen might rest and feed, the pioneer women built a roaring fire of buffalo chips. Over the fire was hung a huge iron kettle. The buffalo tallow was dumped into this receptacle. Several threads made of the goats' hair were placed across a stick, the center of the strings lying on the stick to make the two candles of even length. The strings thus supported by the stick, were dipped into the smoking hot tallow, then taken out, and the tallow on them allowed to harden. When the hardening process was completed, these slender candles were again immersed in the melted tallow and removed very quickly. This was repeated several times until the candle was of the size desired. It was then hung for a long time to harden.

When candle-lighting time came, the candle was stuck to a smooth surface by a hot coal from the camp fire.

Aunt Lou and "Sody" Biscuits.

"Would you mind getting Aunt Lou a little more stale bread, dear?" asked Aunt Lou as she helped herself to the marmalade. She presented an unusual picture of health, this bright-eyed old

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*Prepared by Ellen Beaumont, Marion Everton, Spencer Bennett and Edythe Johnson, Students in English Composition at the Utah Agricultural College.

lady, as she lingered at the breakfast table surrounded by the laughing youngsters getting ready for school.

"Why don't you take some of those nice muffins, Aunt Louise?" asked six-year old Betty, coming up along-side of Aunt Lou's chair and struggling to get into her little coat.

"Yes, Aunt Lou," supplemented Flo emerging from the kitchen with a plate of bread, "you never even taste that kind of muffins when mama makes them. Honest, they're real good."

"Well, them as wants 'em, can have 'em for all of me," answered Aunt Lou with a sigh. "Gracious me, I had enough of 'em and that's the truth. You know, my dears, when I came across the plains we came to a big smooth stretch—I believe it was just before we got to the Sweetwater River—and would you believe it, that plain was just covered, yes, it was, with pure white sody."

"Sodium bicarbonate," interupped Joe, who was studying chemistry in high school and often dispensed his store of knowledge gratis to the younger children whom he could get to listen.

"Yes, maybe it was, only we called it sody," continued Aunt Lou, showing no resentment whatever at the rude interruption, "And land sakes, those boys picked up tubfuls of it, great big lumps of it; that they did, and put 'em in the wagons. An' do you know, we didn't have another speck of yeast bread all the way to Utah, not a speck! Sody bread was all we had all the way from there. Sometimes we wouldn't get enough sody in, an' the bread'd be flat, then we'd put a double dose in the next time to make up for it. Oh my, oh my, but I did get sick! two or three times, my dears, that sody bread made me dreadful sick! And ever since that time I haven't eaten a bit of sody bread nor sody biscuits. No sir, not a bit! And speaking of the Sweetwater, gracious me, I never will forget that time we got stuck in the mud. We had traveled hard all day an'—"

"Now, children, you'll be late if you don't hurry." The voice of their mother broke up the party of open-mouthed, pop-eyed children which was gathered around Aunt Lou, and I don't believe we ever did hear about the time they got stuck in the mud, for Aunt Lou went back to her ranch next day.

Harvesting Eggs.

When Johnston's army marched towards Utah, the Saints from all of the northern settlements followed their leaders southward. At Fort Kaysville, my Grandfather, William Blood, and another man were left to guard the village. They were instructed to reduce the town to ashes should the army show any signs of hostility, but, fortunately such drastic measures did not become necessary.

Grandfather Blood and his companion lived in a one-rooned cabin during the temporary exile of the Saints. One half of the cabin they used as a residence in which they cooked, ate and slept. The other half of the room was boarded off to make a deep

bin. In this bin the two men stored the eggs which they had gathered from the chicken coops throughout Kaysville. By the time the settlers returned to their homes, this huge bin had been filled to overflowing with eggs.

Pioneer Troubles.

Mr. Peter Maughan was one of the first settlers of Logan. The people living in or near Logan depended on him to act as arbitrator in all disputes with the Indians. His word was law. As a result, many of the Indians feared him. There were some who openly displayed hostile actions toward him. His life was continually in danger.

For some time the Indians had troubled the Saints by stealing their cattle whenever possible. Mr. Maughan had punished the Indians severely several times, and they in return had threatened to take his life.

On this particular day, Mr. Maughan had been hunting. He had no success, and thinking his inability to shoot something was due to the condition of his gun, he decided to clean it. He sat just inside the door of his home facing the yard, and tipped his gun, unconsciously pointing it towards the door. He soon became engrossed in his task.

In the meantime, an Indian chief had been sent by the braves to take the life of Mr. Maughan. The chief had planned to shoot one of his poisoned arrows and thus rid his tribe of this white peace-maker. He crept along in the bush being careful that none of the settlers should discover him. He crawled closer to the house. Soon he was in the yard and could distinguish the form of a man in the open doorway. He was then sure that his long-looked-for chance had come. His bow and arrow were carefully raised. But he reconsidered. He was taking a chance. If he should miss his mark, it would be nothing less than a warning to his foe. His long, lithe body took a few flying leaps. He was within a rod of the doorway. He raised his eyes to take careful aim, but as swiftly as he had come, he retreated. He was terrified and ran, heedless of being noticed. He had seen the gun in the hands of Mr. Maughan and it appeared to be aimed directly at the person outside.

Mr. Maughan, hearing the noise of retreating footsteps, glanced up from his work, and saw the swiftly fleeting Indian. He was puzzled as to his sudden appearance and departure. He was unaware that his own life had been in danger.

Later he heard that the chief of the tribe which had been so hostile toward the Saints, had attempted to commit suicide, the reason being that he had never before set out to kill a white man without accomplishing his purpose. This was the first time he had failed in any of his undertakings. So he considered himself a disgrace to his tribe.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JULY 24, 1924.

EDITORIAL:

PIONEER DAY.

SEVENTY-SEVEN years ago on the date this issue of the *Star* appears, President Brigham Young at the head of a band of "Mormon" Pioneers entered Salt Lake Valley. Thither they had wandered to escape the severe persecutions of their enemies. The arduous struggles they had made in traversing the thousand miles of trackless desert between their starting point and this their final destination, the many hardships they had endured, the grim determination they had to persevere on in spite of the well-nigh overwhelming odds against them—all have been told and retold in countless volumes ever since that date. And yet the story of those faithful Pioneers has not yet been—will not ever be fully recounted. Never can man through the cumbersome vehicle of language, properly convey the true story—giving its full significance—describing the trials that beset its heroes. A story such as theirs is of too divine a character to be expressed in words.

It is impossible even to fix the date when the story had its beginning, for it extends back to the time shortly after the foundations of the world were laid. It is but another chapter of the unceasing persecution that has attended those who truly espouse God's laws and His Gospel. Even to name a specific date on which the Pioneers' chapter begins is just as difficult. Who can say but that the wanderings through the states of New York, Ohio and Missouri by the early Latter-day Saints, in search of a haven where religious freedom might be enjoyed, are but precursory of that final exodus from Nauvoo? All we can state definitely is when and from where that original band left on its final trek.

April 5th, 1847, Heber C. Kimball, at the head of a small company moved forward from Winter Quarters, now Florence, Nebraska. Other companies followed shortly after. On April 15th, Brigham Young and other leaders who had gone back to the starting point for a conference with Parley P. Pratt, just returned from England, joined the band at the Elk Horn River. Under Brigham Young's command, the Pioneers then proceeded on their search for that land "far away in the West," which they knew God had prepared for them.

For three and a half months, they pressed on—conquering what lay before them—that vast American prairie which has since

been transformed into the fertile corn fields of Nebraska, and those lofty sentinels, the Rocky Mountains, which are even now obstacles in the path of trans-continental travel. On July 24th, 1847, the last of the band entered the broad, uninviting valley, laved by the Great Salt Lake. This dismal desert—pronounced by trappers and traders who had passed through it before to be absolutely unproductive, and of which Jim Bridger had said: "I will give a thousand dollars for the first ear of corn raised in Salt Lake Valley"—was the Zion for which they had suffered! But here it was that Brigham Young, with true prophetic vision silenced their misgivings with the calm assurance: "This is the place!"

On each anniversary since, the people of Utah and Latter-day Saints throughout the world have paid their homage and respects to those remaining of the original Pioneers. Each succeeding year has seen the ranks of that original band thinning at the hand of the Grim Reaper. In 1923, but one was left to tell the story. Now, he, too, has joined his comrades in that Great Beyond, leaving us bereft of anyone who saw Salt Lake Valley in its primeval barrenness. His death closes the career of those who forsook home and friends that they might build an empire where God's people might worship their Maker without fear of molestation.

And does it close the Book of Persecutions, you ask? Well, hardly. The scourgings of the early Christians, the martyrdom of the Prophets, even the death of the Son of Man failed to end the persecutions heaped on those who follow righteousness. Neither have the hardships of the Pioneers completed the woes of the adherents to Truth. Yes, even to-day in the enlightened twentieth century men must suffer because they love God more than Mammon. True, there is a difference in the manner in which the afflictions are applied, but persecution follows God's people even as He said it would.

Latter-day Saints to-day, scorned and spurned by the world, are proud, as were the Pioneers, to endure affliction for the sake of Him who gave His life that persecution might end. They acclaim Pioneer Day as marking the end of one sort of persecution; but cognizant of their own lot, they sing, with the Pioneers:

"Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive
Our useless cares from us to drive;
Do this, and joy your hearts will swell—
All is well! all is well!"

G. Martin Hopfenbeck.

THE PIONEERS.

"The Great Salt Lake Valley was ultimately fixed upon as their halting place and future home; and thither successive detachments of 'Mormons' directed their steps. Whilst one party went overland to Upper California, another party chartered the ship *Brooklyn*, at New York, and sailed around to the Pacific by Cape Horn. This party was amongst the earliest of the arrivals in California and its members were exceptionally fortunate at the 'diggings,' and massed large quantities of gold.

"But the great bulk of the 'Mormons' proceeded overland to the valley of the Great Salt Lake; a remarkable pilgrimage which has not been paralleled in the history of mankind since Moses led the Israelites from Egypt. The distance to be traversed was enormous—the perils of the ways were great—the whole circumstances were highly interesting and peculiar and their zeal and courage were as remarkable as their faith."

The above quotation was taken from the remarkable work *The Mormons*, printed in London, 1852. The author is unknown, except that in the year 1850, he was one of a committee of inquiry on the subject of "Labor and the Poor." In this work his attention was directed to the amount of emigration from the port of Liverpool, among it, that of the "Mormons." In the preface of his book which is, according to his statement, nonpartisan, he writes: "It presents the history of Joseph Smith, a great imposter, or a great visionary,—perhaps both—but in either case, one of the most remarkable persons who has appeared on the stage of the world in modern times."

From Thomas L. Kane's famous speech before the Historical Society of Pennsylvania, given in *The Mormons* in full, we read:

"The most striking feature, however, of the 'Mormon' emigration was undoubtedly their formation of the Tabernacle Camps, and Temporary Stakes, or Settlements, which renewed in the sleeping solitudes everywhere along the road, the cheering signs of intelligent and hopeful life. . . .

"Their more interesting occupations, however, were those growing out of their peculiar circumstances and position. The chiefs were seldom without some curious affair on hand to settle with the restless Indians; while the immense labor and responsibility of the conduct of their unwieldy moving army and the commissariat of its hundreds of famishing poor also devolved upon them. They had good men they called bishops, whose special office it was to look up the cases of extreme suffering, and their relief parties went out, night and day, to scour over every trail."—*The Improvement Era.*

FROM OTHER MISSIONS.

THE SWISS AND GERMAN MISSION.

An impressive conference was held in Hannover, May 17th and 18th, one remarkable feature of which was the presentation of the oratorio, "The Vision," by a choir of one hundred voices com-

posed of the combined choirs of the five branches of the Church in the City of Hamburg. In order to make this possible it was necessary to transport the entire choir from Hamburg to Hannover and return, a distance of two hundred and forty miles, as well as to provide them with food and lodgings during their stay. In view of the general conditions of unemployment, and the low wages for which those who have work are obliged to labor, it is indeed remarkable that such an undertaking could be accomplished. It is also notable that the extremely cramped living conditions under which the German people have been forced to live because of the housing shortage, did not seem to hinder the members of the Hannover branch from furnishing sleeping accommodations in the homes of their one hundred members to over one hundred and fifty visitors from out of town.

The Vienna conference convened in Vienna, Austria, on Sunday, June 8th. There were in attendance: President Fred Tadje of the Swiss and German mission, President Melvin Lloyd Kent of the Vienna conference, Elders Willard Smith Miller, Charles S. Bagley, Leland B. Sheets, Melvin P. Pickering, Eugene T. Crawshaw, J. Marcus Peterson, Clifford M. Reynolds, Ernest D. Schettler, and Jack B. Wright, and numerous Saints and friends from the various branches of the conference.

From the branch in Cologne, President Paul K. Edmunds writes that conditions are very interesting and prosperous. Within the last few months the people in that great international city have begun to question the truthfulness of that which they have been taught from childhood. As a result of this "awakening," it is reported that twenty-six per cent. of the people have deserted the Mother Church. Under such conditions, says Elder Edmunds, we are not astonished to see the people willing to listen to and accept the true Gospel.

President Niel Burton of the Essen branch says in all meetings the attendance is growing, the members are awaking to the necessity of regular attendance and are bringing their friends and their neighbors with them.

The members of the Cologne conference are adhering to the slogan: "Every member a missionary." Their only regret is that they can not spend more time in carrying the Gospel message to others.

The missionaries of the Zürich conference are securing success in their tracting, in breaking down prejudice, and in spreading the wondrous truths among the people who are wandering in darkness. One day while Elders Claire W. Johnson and E. Wayne Stratford were tracting they met a lady who, before the missionaries could say two words, said, "Well, I am glad to see you back again. I had thought that you left Zürich, for I had not seen you for over a month." The lady was pleased to listen to the message of the restoration, was interested, and gladly took

some literature to read. This shows that there are still many in Switzerland now wandering in darkness of mind who can be touched by the Spirit of the Gospel. Even though Elders have preached the Gospel in Switzerland for seventy years there are many who are still strangers to the Truth.

Within the past two months, twenty-five persons have been baptized in Masuren (Königsberg conference). On May 16th, a branch of the Church was organized there by President J. Maiben Squires. There are now seventy-three members in the branch; the Sunday-school consists of eighty-five children and grown persons; and there is a children's chorus, and an adult choir. A special Bible class is conducted in the Polish language, as many of the older people there speak only that language. The people of the new field, according to the Elders who are laboring there, show a rare susceptibility for the Gospel. They are of the German peasant class who live in the outlying country districts where plenty of hard farm labor is afforded men and women alike.

The Elders of the Königsberg conference are publishing a newspaper, giving interesting news of the conference and the activities of the Elders. It is called *The Ernte* (The Harvest) and is edited by Elder Harold L. Snow with Elders Leslie J. Christensen, Roy E. Lundquist, J. Russell Hughes and Horton C. Miller assistants.

FIVE DAYS A WEEK.

Believing that a five-days-a-week schedule will make for greater efficiency in the operation of his numerous plants, Henry Ford, manufacturer of automobiles, is trying out the plan as a sort of experiment with the idea of adopting it if it proves thoroughly successful. Several weeks ago the five-day system was introduced among factory employes, and on June 15th it was made to apply to office men and heads of departments. In the case of the latter the new system will deprive them of their accustomed two-weeks' vacation during the summer, although it will give them one day a week on full pay during the twelve weeks' period it is to be tried out. If it seems to work satisfactorily the entire establishment will be permanently placed on this basis and monthly pay checks correspondingly reduced. This, eventually, it would appear, will abolish the annual vacation entirely so that the summer gratuity in the case of office employes will be practically wiped out. Workers in the plants will not be so affected as they have never had what is termed a free vacation.

It does not appear that Mr. Ford is introducing this system altogether as an economy measure, although it will serve to demonstrate a long-cherished theory that men working five days

a week can do practically as much work as they can in six. Heretofore the Ford factories have suspended operations at noon Saturday, but under the new plan, this of course, will be done away with. If it can be shown that the Ford idea is right it will then appeal to business men generally as being a good thing economically and therefore highly desirable. Ford workers, it is generally understood, are probably as well paid as any class of workers and while some may be a little dissatisfied with the new order of things, particularly if it affects their pay check, it is not thought the disaffection will cause any serious rupture in the Ford establishment.

The question of working hours for employes has long been more or less of a problem with men who manage large business concerns. Time was when a ten-hour day was considered short enough for the ordinary working man, while some institutions worked their men even longer. As unionism became stronger, however, agitation was begun for an eight-hour day and it was not long until it became the standard with a half holiday on Saturday.

Whether this half holiday is actually beneficial, is open to question, the answer hinging entirely on what use is made of the time. If devoted to legitimate and helpful pursuits outside the realm of the occupation itself, it should be of a great advantage, but if spent in riotous and unwholesome conduct, as some are wont to spend most of their leisure time, then it becomes more detrimental than otherwise from practically every point of view. In European countries the Saturday half holiday is quite universal, and while it affords time for diversion and recreational relaxation, too many, it is regrettable to say, indulge their baser appetites to such an extent that rather than prove helpful the half holiday is a positive hindrance.

So it will undoubtedly be with the working out of Mr. Ford's plan. If his employes are men and women of temperate habits who know how properly to take advantage of leisure time, then the five days a week rule may bring satisfactory results. If they are not people of this kind, rather than increasing their efficiency the extra day off may prove decidely detrimental. The experiment will be watched with interest.—*Deseret News.*

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Belper (Nottingham conference) the 14th inst. One candidate was baptized by Elder Ianthus L. Richards and confirmed by Elder Albert F. Kendell.

Monday, the 14th inst., a baptismal service was held at Handsworth (Birmingham conference). One candidate was baptized by Elder Joseph L. Muirbrook and confirmed by President Joseph E. Tillotson.

Sunday, the 20th inst., a baptismal service was held at Handsworth (Birmingham conference). Seven candidates were baptized by Elders Rodney D. Price and John H. Smeath. They were confirmed by Elders Alvah N. Stout, Rodney D. Price, Charles J. Ford, Joseph L. Muirbrook, Ellis L. Rees, John H. Smeath and President Joseph E. Tillotson.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Friday, the 11th inst., per s.s. *Montcalm*, and have been assigned as follows:

For the British mission—

Reed E. Callister, Salt Lake City, Utah, to the Liverpool conference.

Alfred E. Randall, Pine, Gila County, Arizona, to the Liverpool conference.

For the French mission—

Alon Fife, Logan, Utah.

For the Swiss and German mission—

Eugene R. Love, Salt Lake City, Utah.

Nolan Mitchell, Fillmore, Utah.

Meetings of Traveling Elders.—Friday, July 4th, the traveling Elders of the Newcastle conference met in Priesthood meeting at Victoria Hall, South Shields. Reports of conditions in each of the branches were given by the Elders. President William A. Monson gave instructions stressing the work of the distribution of tracts.

The traveling Elders of the Ulster conference met in Priesthood meeting at Belfast the evening of the 11th inst. Elder John Walsh of Liverpool presided over and President Marcellus R. Clark conducted the meeting. Very encouraging reports were given by the Elders, after which valuable instructions were given by Elder Walsh and President Clark. The necessity for more missionaries to assist in the work of the conference was referred to by all present.

Branch Conferences.—The Blackburn branch (Liverpool conference) held an interesting and successful conference, Sunday, the 6th inst. Members of the Accrington and the Blackburn Sunday-school rendered a pleasing program. The speakers of the day were President Ernest K. Freckleton, Elder George T. Blanche of the Manchester conference and Elders John M. Jones and William W. Burt.

The Nottingham branch (Nottingham conference) held its annual conference the 13th inst. An interesting program was rendered in the Sunday-school session. The children gave many of the Savior's parables. The evening session was well attended. President Selvoy J. Boyer, Elders Ianthus L. Richards and Carl

E. Petterson and Branch President Joseph Robinson were the speakers. After the services, a most successful open air meeting was held in the market place. A large audience gave marked attention to the speakers, and all felt the good spirit prevalent.

The annual conference of the Burnley branch (Liverpool conference) was held in Burnley, the 13th inst. The Sunday-school offered a program in the morning session. The evening session was well attended by the Saints in the district and many friends and investigators. The following Elders were in attendance: President Ernest K. Freckleton, James D. Moyle, John C. Rowell, Chancey G. Dockstader, Grant W. Pett and Daniel A. Thompson.

Socials.—The South Shields branch of the Newcastle conference held a social at the Victoria Hall, South Shields, the 2nd inst. Games, refreshments and a program were enjoyed by all. Elders Vernon G. Robinson and C. Leland Davey were in attendance.

Following their Priesthood meeting, on the 4th inst., the Elders of the Newcastle conference were served a delectable dinner at the home of Sister Elwood, Tyne Dock. After the dinner, a strongly contested baseball game was played. A large crowd of Saints and friends was in attendance to witness the game.

A farewell social was held the 5th inst., at Bolton (Manchester conference) in honor of Sister Amelia Cooperthwaite, her daughter Edith and Sister Mary Morne, who are emigrating to America. A pleasing program was rendered.

On the 5th inst., the traveling Elders of the Liverpool and the Manchester conference met in Blackburn for a social gathering and a baseball game. A very enjoyable time was had by all that witnessed and took part in the game. The Saints prepared dinner and tea for the Elders. The Manchester conference was victorious by a large score.

On Wednesday, the 9th inst., a social was held at Belfast in honor of Elder John Walsh of Liverpool who has been doing special missionary work in the Ulster conference, and who has now gone to Scotland. The evening was very enjoyably spent in playing games. President Marcellus R. Clark and Elders Kenneth Curtis and George A. Baker were in attendance.

The Accrington Sunday-school (Liverpool conference) enjoyed a very successful ramble through the fields near Cobster Green. The afternoon was spent in playing games. Refreshments were served. Many friends and investigators were present. President Ernest K. Freckleton, Arthur L. Fuller, and William W. Burt were also present.

Saturday, the 12th inst., the Northampton branch (Birmingham conference) held a ramble at Blisworth. Refreshments were served. Many Saints and friends participated in the fun. Prizes were awarded to those who were winners in the games. Elders J. Trevor Buddell and Lester D. Hovey were in attendance.

WHO?

Who teacheth thee to sing, sweet nightingale,
When silver stars illume the purple night?
Who streweth flowers upon the sleeping dale,
When spring arrives to wake a new delight?

Who giveth thee thy fragrant breath, O Rose,
When raptured dewdrops cling to thy fair breast?
Who lighteth morning skies with golden glows,
When birds begin to call from cloistered nest?

Who clotheth hills in gorgeous autumn dress,
When Summer hath her charming colors lost?
Who sendeth earth this dainty loveliness,
When winds their trumpets blow to hasten frost?

Who telleth swallows in the southland fasts,
When northern climes are warm in sunny ray?
Who guideth pigeons through uncharted vasts,
When men must compass have to find the way?

Who holdeth planets in His hidden hand,
When puny mortals proudly boast of power?
Who raiseth up the meek to take command,
When men of high conceit last but an hour?

—Lilburn Harwood Townsend.

DEATH.

Oakley.—Brother Ezra Thomas Oakley of the Handsworth branch (Birmingham conference) died at his home June 19th, 1924. Deceased was born March 9th, 1857, at West Bromwich, Staffordshire, England, and was baptized July 21st, 1901, by Elder W. H. Smith, and confirmed by Elder W. J. Sartup. Brother Oakley was a faithful member of the Church. Funeral services were held at the home under the direction of President Joseph E. Tillotson. Elder Lester D. Hovey dedicated the grave.

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